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HOME MISSIONARY DAY NUMBER

# *The Outlook* of Missions

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Volume 3.

OCTOBER, 1911.

Number 10.



FIRST ENGLISH REFORMED CHURCH (SUNSHINE MISSION), LOUISVILLE, KY.

# The Outlook of Missions

A MONTHLY MAGAZINE ISSUED BY THE

Board of Home Missions,  
Board of Foreign Missions, and  
Woman's Missionary Society  
of the General Synod of the  
Reformed Church in the  
United States.

CONTINUING  
THE HOME MISSIONARY BULLETIN,  
THE OUTLOOK OF MISSIONS AND  
THE WOMAN'S JOURNAL.

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## Mission Study Squibs.

Enrollments are arriving.  
The West seems to be leading.  
Cedar Rapids, Iowa, has the first class  
this fall.  
St. Joseph, Missouri, and Hamilton,  
Ohio, were close seconds.  
The First Reformed Church of Toledo,  
Ohio, has two classes.

David's Reformed Church, near Canal  
Winchester, Ohio, has a class of 14  
members.

Send your enrollments promptly so as  
to get proper credit in our record, as well  
as the "Helps."

Kansas City, Missouri, is organizing  
a class in "The Challenge of the City."

The Rev. H. A. Dickman is leader of  
the class at Hamilton, Ohio, in "The Up-  
lift of China."

"Western Women in Eastern Lands"  
is the text-book of the W. M. S. class at  
St. Joseph, Mo.

Tioga Reformed Church, the Rev. J.  
D. Hicks, pastor, held a "Mt. Gretna  
Echo Meeting" on Wednesday evening,  
September 27.

In the Fort Washington, Pa., Church,  
the Rev. Charles A. Santee, pastor,  
"Servants of the King" and "Under  
Marching Orders" are given in recogni-  
tion of faithful attendance in the Sun-  
day-school.

A "Linwood Evening" was arranged  
by the Akron, Ohio, delegates to the Lin-  
wood Park Conference and successfully  
held on September 13. Miss M. Ella  
Kilmer reports that four classes were  
organized in Grace Church, Akron, on  
September 21.

"The Friendship Circle" of the First  
Church, Toledo, Ohio, meets on Monday  
after working hours for the study of  
"The Why and How of Foreign Mis-  
sions." Miss Irene Schuetze, a Linwood  
delegate, is leader of the class.





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## SOME NEW LITERATURE

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### A Beautiful Prospectus.

"White Harvest Fields" is the title of the new and beautiful prospectus of Mission Study for 1911-1912. It gives the curriculum and material for the tenth successive year of the study of missions under the direction of the Missionary Education Movement of the United States and Canada. Since 1902 thousands of young people have been enlisted. Indeed, "the number who have en-

gaged in these studies is rapidly reaching a million."

The Mission Study Department desires to give this splendid program of Missionary Education as wide circulation, in our own denomination, as possible. The edition is not large. Copies will be sent to any readers of THE OUTLOOK OF MISSIONS who send name and address to the Mission Study Department, Board of Foreign Missions, Reformed Church Building, Fifteenth and Race streets, Philadelphia.

# QUIET HOUR FOR BUSY WORKERS

\* \* \*

While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. 2 Corinthians, 4: 18.

"Ill that He blesses is our good;  
And unblest good is ill;  
And all is right which seems most wrong,  
If it be His sweet will."

My soul, God meaneth for thee to climb much higher than thy strength. Thy intuitions and faiths are the speech of thy need. They are not blind. They see thy supply. Yea, God is thy supply. Thou, thyself, art thy need. Lay thy emphasis heavily on thy God and thee.

—JAMES MARCUS NEWTON.

In all your work, either at home or at the place of your service, do not forget that all your strength, your light and your success are in Christ and His Cross; therefore, do not fail to call upon the Lord before beginning any work, saying, "Jesus, help me! Jesus, enlighten me!" Thus your heart will be supported and warmed by lively faith and hope.

—JOHN SERGIEFF.

"On the wings of the outspread morning  
Let there enter into my soul  
The sigh of the hearts that are heavy,  
The sound of the waves that roll!  
Let them enter and stir my spirit  
With the burden of griefs not mine,  
To bear on the wings of the morning  
Its message of love divine!"

There are times when Christ will accept the willingness to give up all as a sufficient sacrifice, and bid the disciple, whose heart of perfect obedience He knows, keep his inheritance and use it in His service. But there are times when He asks His follower to sell all that he has, give the sale-price to the poor, and follow Him with nothing but his personal powers and equipment as the implements of his service.

—ANDREW C. ZENOS.

Yield Him each nobler passion.  
Each power of each true soul—  
Help Him anew to fashion  
The ages as they roll!  
God-loving and God-fearing,  
March foremost in His train!  
Hasten His bright appearing.  
His everlasting reign!

—THOMAS H. GILL.

As the roots bear the tree, so the spiritual life of the home bears the weight of foreign missions. It is impossible to reverse this order.

—GUSTAV WARNECK.

"Steadfast and still, nor paid with mortal  
praise,  
But finding amplest recompense  
For life's ungarlanded expense  
In work done squarely and unwasted days."

Is thy cruse of comfort failing?  
Rise and share it with another,  
And through all the years of famine  
It shall serve thee and thy brother;  
Love divine will fill thy store-house,  
Or thy handful still renew;  
Scanty fare for one will often  
Make a royal feast for two.

—ELIZABETH CHARLES.

No man with eyes to see can look upon this marvelously awakened world to-day—especially if he look closely and deeply—without perceiving that all the clamorous voices of the nations may be interpreted as a call for the truth which sets men free.

—WILLIAM T. ELLIS.

The Bible is only a transcript of eternal truth. You may destroy the transcript, but the truth is immortal.

—F. B. MEYER.

"All that He asks is, that with all my heart  
I will to do His will in everything."

Christ is the Gospel, and the Spirit of Jesus is at once the warrant and the impulse that carries God's highest good to all men.

—WILLIAM OWEN CARVER.

Prayer is God's way of giving Himself an opportunity to do great things through a very humble instrument.

—CHARLES EDWIN BRADT.

Father, with faith and confidence in Thee we begin the day's duties, with a blithe song upon our lips, expressing the melody of our souls, thanking Thee for opportunities for work, and thought and love. We ask not for more blessings but to be more worthy of those we have, using and not abusing them. May our minds be open to Thy truth, and hearts to Thy love, and when received may we be almoners of both to the waiting world. May we keep by giving Thy love abundantly, and grow through the glory of self-sacrifice. Give us the heart, O God, to sanctify our work and to lift us above drudgery into the divinest service, and give us strength to perform it.—  
*Amen.*

—U. S. MILBURN.



# The Outlook of Missions

Volume III.

PHILADELPHIA, OCTOBER, 1911.

Number 10



Our Motto:

THE CHURCH A MISSIONARY SOCIETY, EVERY CHRISTIAN A LIFE MEMBER.



CHURCH SITE—FIRST ENGLISH REFORMED CHURCH (SUNSHINE MISSION), LOUISVILLE, KY.

## HOME MISSIONARY DAY

**T**HE Board of Home Missions asks the Congregations and Sunday Schools to observe **Home Missionary Day** on the second Sunday of November, the twelfth, by using the special service entitled:

### “Our Country’s King.”

This service will appeal to the children, and will help them to appreciate the land in which they live. America is the land of the free because of the presence of the King of Heaven. Let us appreciate our blessings.

**TEN THOUSAND DOLLARS.** This amount will be needed to aid the First English Reformed Church of Louisville, Ky. in the erection of a suitable house of worship. The whole Church is appealed to for a Special Offering for this object.

**SERVICES READY FOR DISTRIBUTION.** The Home Missionary Service is ready for distribution. It is neatly printed. The music is of a high order, but will require only a few rehearsals to render it. If pastors do not receive a supply for their churches they will please notify the General Secretary, REV. CHARLES E. SCHAEFFER, D. D., Fifteenth and Race Streets, Philadelphia, Pa.

### A Bit of History.

Do you know how and when Home Missionary Day originated? Let me tell you.

The Board of Home Missions at its annual meeting in April, 1902, sent to the coming General Synod a request that Children’s Day should be declared “Missionary Day” for our Sunday-schools, with collections for home missions.

At the meeting of General Synod in Baltimore, Md., in May, 1902, the Sun-

day-school Board and the Board of Home Missions were directed to confer upon this subject, and the result of the conference was a recommendation that the second Sunday in November of each year should be observed as “Home Missionary Day” in all our Sunday-schools, when the children should bring their united offerings for home missions, not as part of the congregational apportionment, but in addition to it, and not for a particular mission, but for the general treasury.

As the Sunday-school Board had had much experience in the preparation of services for Children's Day, the preparation, publication and distribution of a service for Home Missionary Day were committed to it, and at length it was in the hands of pastors, with envelopes for the special offering.

How many pastors used them cannot be known, and also we have no way of telling just how much money was realized. Indeed, money was not the great consideration. Then, as to-day, the Board was more concerned about the educative result.

In 1903 the General Board again requested the Sunday-school Board to prepare and distribute the service for Home Missionary Day, the which that Board did, but under disadvantages.

Both in 1902 and in 1903 the services reached the pastors too late, and there were other difficulties which the Sunday-school Board could not control.

The time was now at hand for the Board of Home Missions to learn some lessons from its experience and to follow a different method in the preparation and issue of the next service.

Accordingly, early in 1904 a plan was adopted, and one man was made responsible for the preparation, printing and distribution of the service; and from that day to this the Board of Home Missions has prepared and distributed this important service.

This little story is worth telling, for it helps us better to understand how good things grow; and it should be told to-day, for these facts may easily be forgotten.

It is not necessary to trace the service any farther; but you may yet note that for a few years the offerings went into the general treasury, and then the Board decided to give the whole offering to one mission this year, to another next year, and so on, which plan has been followed to the present.

---

Jesus, the weary wanderer's rest,  
Give us Thy easy yoke to bear;  
With steadfast patience arm each breast  
With spotless love and lowly fear.

—JOHN WESLEY.

### Home Missions at the International Sunday School Convention, San Francisco.

The vast colliseum was crowded to the doors at the opening session of the International Sunday School Convention when the delegates discussed the subject of Home Missions. Prominent speakers from all sections of the country took part in the discussion. Henry J. Coker, of Kansas City said:

"The greatest problem with which the American people have to deal is the boy. If we want to Christianize the Nation, we must first Christianize the younger generation so that when they arrive at manhood they will heed the lessons taught in their youth. I have seen boys in Boston and the other great cities of this country working as messenger boys, whose line of duty compelled them to carry messages into the red-light districts of our modern cities, and there to deliver them in the brothels. What can save them from the snares and pitfalls that beset their path? The only redemption that is held out to them is the Sunday School.

"These things thrive from the vicious political systems that we have in vogue. The politicians allow these places to be run where innocent boys may be ruined forever. We must Christianize the cities and in order to do that we must get in touch with the civic question of the day. The drinking and the gambling are what keep up the eternal fight against Christian life."

He stated that it was necessary for the home missions to get to work and save the younger generation and that then the Christianization of the entire Northern Hemisphere would take care of itself.

W. S. Holt, of Portland, Pacific Coast, secretary of the Presbyterian Board of Home Missions, spoke next upon "Home Missions in Relation to Our World Responsibility." He stated that the home mission work was the foundation of real Christianity and the vital cord in charity.

He said: "The home missions are the health of the world. In 1849, when men and women were crossing the continent to reach this coast, there were no mis-

sions established, but in a short time a lady in Boston sent out one missionary at her own expense and he settled in Oregon. From that small beginning there has arisen in Korea a hospital ministered over by the descendant of that man. So it is they establish something wherever they go to take care of the needy and the poor and at the same time instil into them the needs of a better Christian life."

Then there followed a great demonstration, a sort of exhibit of the fruits of Home Missions.

Nearly 600 Oriental Sunday School scholars of San Francisco Christian missions, garbed in quaint native Chinese, Japanese, Korean and Hindoo costumes, received an ovation at the afternoon session of the Sunday School convention.

Thousands of delegates, packing the Coliseum, kept up continuous cheers and shouts of praise as the Orientals, carrying Bibles and singing in English "Onward Christian Soldiers," marched up the aisles and on to the platform.

All the Orientals joined in singing "All Hail the Power of Jesus' Name," under the direction of Lum Wong, a twelve-year-old Chinese, who flourished his baton and supervised the tuning and speeding in an elderly fashion, capturing the personal honors of the occasion.

Quartets and trios followed and the different nationalities sang native songs. Speakers praised the demonstration as "marking an epoch in home mission work on the Pacific Coast." It was declared the greatest demonstration of tangible results ever staged in American missionary endeavor.

Leading the procession was a party of Hindoos, solemnly marching in, singing in their native tongue. Following came about twenty-five Chinese boys and girls less than 6 years old, heading the Baptist Sunday School. All were in their native costumes, quaintly garbed, and their appearance was the signal for welcoming cheers throughout the building. The Chinese passed to the platform, and when the Japanese followed the cheers were even heartier. The entire audience rose in tribute to the Orientals.

#### BOY DIRECTS SINGING.

After the united singing in English of "All Hail the Power of Jesus' Name" under the direction of the twelve-year-old Chinese, Lum Wong, a special program of nations was rendered, supervised by Rev. J. H. Laughlin of the Presbyterian Christian Mission.

The Coreans, led by Rev. W. A. Acton of the Methodists, rendered a song in their native tongue, then recited the Apostles' Creed in their own language.

The Chinese, about 270 in number, sang "Jesus Loves Me" in Chinese, afterward singing in English the "Glory" song. A Chinese quartet, composed of Margaret Woo, Ida Lee, Ruby Louie and Ah Sue, scored a big hit, and a trio of Chinese Women, Margaret Woo, Ida Lee and Lee Ah Long, sang "Mount Calvary." They exhibited good voices, singing in American manner and winning great applause.

As the audience rose in response to the request of Rev. K. Myayaki, the Japanese sang their national song, "Kimi-gaya," which was short, but met an enthusiastic response from the audience.

As the Orientals marched out, the audience joined in singing "My Country, 'Tis of Thee."

One of the addresses that created the most intense interest was delivered by Dr. R. P. Shepherd, of St. Louis, who spoke on "The American Problem." He laid strong stress upon religious education declaring this to be the chief mission of the Church. He then went on to discuss the problem of American society and among other things said:

"In American society one institution—the home—stands more as the foundation than the Church, politics, or all other things combined. In resisting attacks upon the home lies the solution of the American problem, for at no time in the past has the home been menaced by such a multitude of foes as are seeking its life blood to-day.

#### DIVORCE RECORD APPALLING.

"Thirty years ago there was one divorce to every seventy marriages in this country. That was bad enough; that was

sufficiently alarming. Yet last year there was one divorce to every ten and two-thirds marriages. That is appalling.

"In Missouri the record of divorces was one in every eight marriages. In Kansas City and the State of California the ratio reached the perilous stage of one in every four. Consider that in the Catholic Church there are almost no divorces, then the gigantic responsibility resting upon the Protestants will be seen in all its appalling features.

"But the heart of the perils to the home lies not so much in the number of disrupted marriages as in the paganizing of the home. We have ceased to regard the marriage tie as sanctifying the wife and the husband, the children of the union. We have made marriage a business contract. We choose partners like choosing fish. We grow hysterical when considering conditions in Utah, but even worse than Mormon polygamy is the 'tandem' variety of married lives we legalize.

#### ROTTEN POLITICS.

Some of us grow hysterical at the mention of 'rotten' politics. American politics is rotten, but only because business behind it is rotten. It is corrupt business men who bribe Councilmen, make American politics corrupt and make America the laughing stock of the whole world. Education, religious education, is the only thing promising to end the corruption.

"The supreme product of American life is the American Christian. If we solve the American problem we must solve the problem of the education of the American man and woman. We must begin where God began—at the beginning. We must begin with youth. The cradle roll is the most important in our Church, if we look to the future. We should cease giving time to polishing sermons for the delectation of those we can neither help nor hurt, and give more attention to the future citizens—the boys and girls. We must get them in the Sunday Schools, rearing them, nurturing them under the hands of the Lord, teaching them that the title of a Christian citizen is the noblest in the world."

#### From the Field.

##### CEDAR RAPIDS.

The corner-stone of the First Reformed Church of Cedar Rapids, Iowa, was laid on Sunday afternoon, September 10th. An appropriate address was delivered by Rev. E. R. Buckholter, D. D., of the First Presbyterian Church. The corner-stone was laid by the pastor. All the services of the day were in harmony with the occasion.

##### THE NORTHWEST.

A call for a Reformed Church in the Northwest comes from a loyal member in the State of Wyoming. With more men and money we could answer such calls. The giant Northwest no less than the Southwest holds great possibilities within its grasp. Shall the Reformed Church help to give character to these giants?

##### OFFERINGS.

A successful missionary festival was held by the Reformed Churches of Northern Illinois at the West Grove Church, of the Forrester charge. The offering of \$123.00 was divided between Home and Foreign Missions. That for the Home cause was one of the first offerings to the Jubilee Church-building Fund of \$500,000.00. This is a part of the Forward Movement of the Home Mission Board that challenges the Church for large things by 1913.

##### GARY.

The First Reformed Church of Gary, Ind., was recently organized with twenty-seven charter members. There is good prospect of a number of other additions in the near future. The Sunday-school is taking steps toward more aggressive work in this field. A good work is being done in this needy field.

In another part of this steel center, where the American Bridge work is about ready for active operations, the company plan building four hundred homes of employees. Half of these substantial homes are nearing completion. This is another inviting field in this rapidly growing city. Shall we enter?

J. C. H.

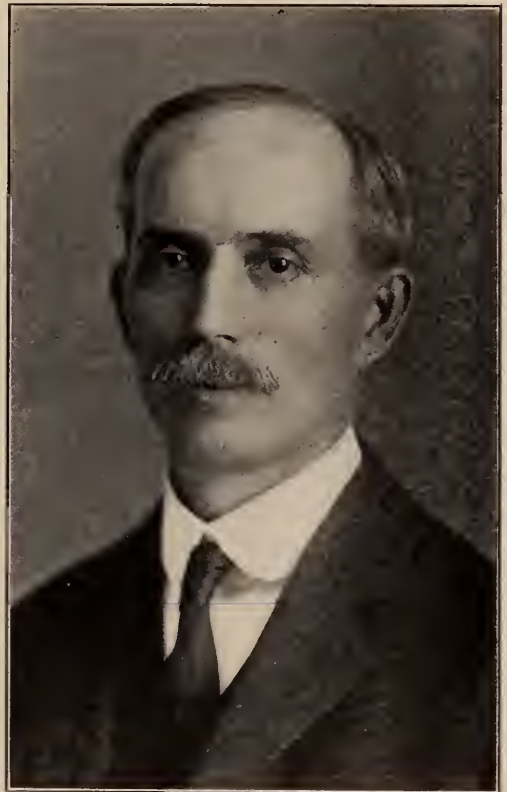
# HOME MISSIONS

*Editor, REV. CHARLES E. SHAEFFER, D. D., General Superintendent.*

## Our New Treasurer.

This introduces to you Mr. Joseph S. Wise, the new Treasurer of the Board of Home Missions. He entered upon his duties October first with headquarters in the Reformed Church Building, Philadelphia. Mr. Wise is a native of Reading. The early years of his life were spent in Harrisburg, Birdsboro and Pottstown, but he has lived the greater part of his time in the City of Reading, where he attended the public schools and graduated from the High School in 1878. For several years he was employed as "estimate and order clerk" for the Reading Iron Company, but since the Fall of 1883, he had charge of the accounting department of the Mt. Penn Stove Works. During these years he has opened and closed many sets of books for a number of local business houses, and established systems suited to their peculiar needs. In the year 1890, he identified himself with Calvary Reformed Church, Reading, where he filled the office of Deacon, and Elder, and served as the Treasurer of the congregation during a period of fifteen years. During his term of office the entire debt of the Church was liquidated. He frequently represented his congregation before Reading Classis and the Classis before the Eastern Synod and the General Synod. He has during all his history been actively engaged in Sunday School work as teacher and Superintendent; also has been active in the work of the Brotherhood of Andrew and Philip, and of the Christian Endeavor Society. He has repeatedly been honored with prominent and responsible positions in County and State Sunday School and Endeavor work. He is at present a member of St. Mark's Reformed Church. Three years ago Reading Classis selected him to start a new work at Temple where he organized the Sunday School and was the leading person in the establishing of that promising interest there. He has done a most excellent work in every position which he has held and enjoys the con-

fidence and esteem of many people who have formed his acquaintance. As Treasurer of the Board of Home Missions he has a very responsible position. A field of large usefulness in the Church is opening before him and it is hoped that the entire denomination will give him most hearty confidence and encouragement.



MR. JOSEPH S. WISE, TREASURER OF THE BOARD OF HOME MISSIONS.

**"Sunshine Mission," or, The First English Reformed Church of Louisville, Ky.**

"Sunshine Mission" was organized as an independent mission on the 21st of November, 1909. The people desired denominational connection and preferred the Reformed Church in the United

States. The Executive Committee entered into correspondence with the Rev. Dr. Henry S. Gekeler of Indianapolis, who, at that time was the president of St. Joseph's Classis, and with Dr. C. E. Schaeffer, the General Superintendent of the General Synod's Board of Home Missions, giving a full and detailed explanation of the situation and requesting the Board to place this mission upon its roll. In January, 1910, Assistant Superintendent, the Rev. Dr. J. C. Horning, was officially sent down to Louisville to inspect the situation and outlook. He reported his findings to the Board. By authority of St. Joseph's Classis, Ohio Synod, out of this mission was organized, "the First English Reformed Church of Louisville, Kentucky," on the 23rd of January, 1910. The undersigned accepted a unanimous call from this congregation jointly with a call from the General Board. On the 3rd of July, 1910, Dr. Gekeler preached the installation sermon. He was favorably impressed with the prospects of the mission. In January, 1911, the General Superintendent, Dr. C. E. Schaeffer, was with us. He was well pleased with the favorable outlook. Parties that visited us as Dr. Frank Grether of the Mission House Seminary, Dr. Hinke of Auburn, N. Y. Seminary; Rev. E. Lucas, Presbyterian minister of Anola, Ill.; Rev. Hinke of Stanford, Ky.; Rev. J. Vogt of Nashville, Tenn.; Dr. C. M. Schaaf of Covington, Ky., and others, as far as they were able to judge, were of the opinion that our mission has good prospects for success.

We have seventy-six communicant members, a Sunday School, a Young Peoples' Society, a Pastor's Aid Society, Adult Choir and Children's Choir.

Our temporary quarters are an old brick residence about two hundred feet from the street, with a "blind alley" on one side and a mule yard on the other. We occupy the lower flat for which we must pay \$120 rent per annum. The upper flats are occupied by families. We are informed by old residents that this house served as headquarters for a Southern general during the Civil War. No better place is obtainable for our

purpose in this neighborhood. It will not serve the best interests of our mission to remain here any great length of time. We certainly ought to have better accommodations. In September, 1910, we purchased a church site, unimproved property, for \$5,000, paying \$1,000 down as first payment. The other Reformed Churches of the city, which, by the way, according to official reports, are all in a flourishing condition, are located about a mile or more distant from our church site. Since we purchased the lot, two adjoining streets have been constructed for which we must pay \$1,263. It is apparent that we are locating in a new center. A square from us a cross-town street car line will soon be laid. The new Shelby Park playground, where many substantial improvements are being made, and at the entrance of which a new Branch Public Library was recently dedicated, are just opposite our property. Of the seventeen Children's playgrounds of the city, Shelby Park playground is one of the newest. The attendance at this playground during the last week in September was 12,849, 3,315 more than the next highest—Central Park playground with an attendance of 9,525.

We believe this is a "psychological moment" in the history of the mission, and that to get an adequate church-building now or soon, by the grace and blessing of God, will in great part, be the means of an early and firm establishment and success of the mission. Because our people mostly belong to the laboring class, and because we are heavily taxed for current, lot and street expenses, it is impossible for us to do much ourselves towards a new church. We therefore petitioned the honorable General Board of Home Missions to give us the 1911 Home Missionary Day offering, which is to be lifted throughout the Church on the second Sunday in November. This petition was strengthened by many recommendations we received from kind German brethren of the Church. At a special prayer meeting our people asked the Lord to give us that offering. After due investigation and earnest, prolonged, mature and prayerful consideration, the honorable Board, in Executive



REV. J. O. VITZ, PASTOR FIRST ENGLISH REFORMED CHURCH (SUNSHINE MISSION), LOUISVILLE, KY.

session, in Lancaster, Pa., on the 5th of April, 1911, unanimously decided that "Sunshine Mission" or the First English Reformed Church of Louisville, Kentucky, be made the beneficiary for the 1911 Home Missionary Day offering.

J. OTTO VITZ, *Pastor*,  
1224 S. Preston St.

Louisville, Ky., Sept. 2, 1911.

#### Brief Notes.

Faith Mission, Lancaster, had an average attendance of 215 in the Sunday School during August—A splendid record for a Mission congregation.

Rev. J. D. Andrew, the pastor of the Burlington, N. C., Mission, has just completed thirteen years of faithful service.

During this time he had added 418 to the congregation, preached over 1,500 times, and made more than 12,000 calls. During the last year he preached 149 times, conducted 31 funerals, married 23 couples, made 1,322 calls and added 44 adults to the communicant membership. A splendid record for a faithful missionary.

Most of our Hungarian Missions conduct Summer schools during the vacation period. The Hungarian Church at Lorain, Stephen Virag pastor, closed its Summer school on the 20th of August; 68 pupils were present at the closing services. A splendid work is being done by these Hungarian brethren.

#### A Little Preacher.

Quite a while ago the Board of Home Missions sent out a tract called "Honor the Son with thy Substance." Perhaps you read it. It was an earnest appeal to any people to do larger things for the saving of souls.

Well, one day I was in a parsonage in a northern Classis, and there I saw that tract on the sitting room table, where visitors would be sure to see it; and when I went to bed I found another copy in the spare room, where guests could read it.

So this little preacher, this silent challenge, may do great good in its quiet way.

#### Stop the Crying.

Nearly twenty-five years ago, at a missionary anniversary at Macungie, Pa., Rev. Dr. Nicolas Gehr, then President of the Eastern German Board of Home Missions, used a homely, but forcible illustration in his address.

He said that the Reformed Church has twins, very much alike and both very good, but both in great pain and want, constantly making great outcry to their mother for help—home missions and foreign missions.

This is just as true to-day as it was then. The outcry is from a very real pain, a very serious want, and the mother should give prompt and cheerful need.



CONSISTORY AND COMMITTEE ON WAYS AND MEANS. FIRST ENGLISH REFORMED CHURCH  
(SUNSHINE MISSION), LOUISVILLE, KY.

The Board of Home Missions stands for the one twin, and its call is heard and answered by many thousands, whom God will bless for their help; but other thousands turn a deaf ear and let the child cry.

Some time ago with much interest and many musings I listened to the congregation singing the words:

"I'll go where you want me to go, dear Lord,

Over mountain or plain or sea,  
I'll say what you want me to say, dear Lord,

I'll be what you want me to be."

The melody is beautiful, the voices blended sweetly, the whole song was touching, and I said to myself: "That is very impressive; but the sweetness of that melody must come out in all the days of the week and in all the calls to service, or that song will be a tinkling cymbal, a very empty sound."

Sometimes the cry comes from a mission needing a church. Indeed today nearly twenty of our missions are crying: "Give us a home. We need a

proper place of worship. Help us to build."

What answer will the Mother give her child on Home Missionary Day? In a very definite form the outcry is made on November 12, 1911, and the Mother heart should be touched. It is not enough to sing sacred songs and listen to music, you must also help the child to get a home. The cry is pitiful, and the help should be plentiful.

### Mission Work Among the Hungarians in the Coke Regions.

SUPERINTENDENT D. A. SOUDERS, D. D.

It is now a number of years since we had a traveling missionary to work among the foreigners. This method of work was carried on for a time very efficiently by Rev. Stephen Harsanyi, but when he was located in a regular mission we could get no one to take his place and so the work was discontinued till this year, when it was the purpose of the Board of Home Missions to employ all our Hungarian students in this way.



As arrangements were somewhat delayed, only one of them was available, but his success is such as to warrant our putting all the students at work next vacation.

Mr. Louis Birinyi, of Lancaster, Pa., spent half of his vacation teaching a vacation school for children of his countrymen at Honestead. The work was under the direction of Rev. Alex. Harsanyi, the pastor, who is much pleased with the good accomplished. The children were trained in the catechism, the order of services in church, and were taught hymns and scripture passages.

During the month of August, Mr. Birinyi labored at Trauger and neighboring mining towns in Westmoreland County. The people were so glad to have him that they boarded and lodged him free of charge and sent their children to school to him for one month, i. e., till the public school opened. They have already urged him to come back next Summer for the same kind of work. He spent each Sunday in preaching to them in some nearby church or schoolhouse. One Sunday he preached at Pleasant Unity in the Reformed Church where he encouraged the children to go to the English Sunday School. On another Sunday he preached in St. John's Church near Mt. Pleasant.

Nor are the people the only ones to profit by this work. Mr. Birinyi himself says the experience is worth more to him five times over than the amount of money he earned. It brought him into contact with his people, an important matter for the student who is preparing for the ministry among foreigners. It enabled him to put into practice the methods of Sunday School and Church work which he has learned in the English congregations. It gave him an opportunity to help Americanize his people. We can not speak too highly of his efforts, and their evident success, and we look forward to more effective work in this region next year if Mr. Birinyi's services can be secured.

The new church at Ellwood City is now under roof and will be pushed to completion before the cold weather sets

in. Then for the first time in its history the congregation expects to keep warm in church during winter. The members are now all active in securing subscriptions for payment of the debt.

Bethany Mission at Butler, Pa., has torn down its old building and hopes to have the new one under roof before winter. They will have a fine building and deserve praise for their courage in undertaking its erection at this time. May they prosper in every effort

The Superintendent of the Central District spent a pleasant vacation at home with his family during August. On September 5th he set out for a tour of the missions in Ohio Synod and incidentally also to help locate a new mission in Columbus and another in Terre Haute. He will also investigate new territory in a new suburb of Cleveland, where the brethren of Tuscarawas Classis think we should have a mission. The results will be reported at the October meeting of the Board in the hope that the treasury will permit the enrollment of three new missions in the district. Those who contemplate giving Church-building Funds for either of the missions can get full information from the Superintendent.

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### A Sensible Prayer.

"Give me neither poverty nor riches," said Agur.

Few people to-day say that; but the prayer is wise, far beyond our common thinking.

Likely Agur knew that happiness lies between these extremes. Poverty often pinches, but riches often bring equal suffering, only of a different kind. The poor may lack desirable food and clothing, but the rich may not be able to eat their choice food, and they dare not wear out their fine clothing. Happiness lies between the two.

Agur knew also that there is danger in both, the danger of forgetting God in great possessions being as great as the danger of cursing God in great lack.

And so he said: "Give me neither; give me enough and a grateful heart."

To-day thousands need to pray this sensible prayer. It will help them to honor the Lord with their substance, while it fills their souls with sacred joy.

This prayer would fill the Lord's treasury week after week with regular tithes and offerings, and it would inspire also many large special gifts. More orphans would have homes, more old people would have care, more missionaries would be supported, more churches would be built.

This prayer is not only very sensible, but also it is greatly needed to-day, in this generation of grasping for gain. Few people know that too much is as dangerous as too little.

Now, seeing that the General Synod through the Board of Home Missions asks the Church for \$500,000, to be paid by 1913 as a jubilee thank-offering, this prayer of Agur will greatly help to loosen the heart-strings of thousands of rich and poor and those between. A thousand Church-building Funds depend upon it; and a hundred thousand souls longing for true happiness should lay it before the Lord.

### If Missions Had No Debts.

SUPERINTENDENT D. A. SOUDERS, D. D.

All the missions have had debts; most of them have debts now. They are all struggling to get them paid at an early date. The sum total paid on debts by the missions of Ohio Synod last year was \$7,024 as over against \$7,753 paid on pastor's salary. The sum total paid for all purposes was \$12.55 per member. The average paid for debts was \$2.66, and the average for salary was \$2.94. The record for the missions in Pittsburg Synod is much the same, being \$7,885 on debts, and \$12,525 for salary, or an average of \$2.00 for debts and \$3.20 for salary. Judging from these figures the average for all the missions would be about \$10 per member for all purposes; \$2.50 for debts and \$3.00 for salary. In addition to this we might safely add 25 cents per member for interest on debts so that the debt burden each year is about the same as the salary expense. We may therefore safely conclude that if the missions had no debts they could pay twice what they are paying for pas-



PASTOR'S AID SOCIETY. FIRST ENGLISH REFORMED CHURCH (SUNSHINE MISSION), LOUISVILLE, KY.

tor's salary, that is, they would become self-supporting in one-half the time now required. The average time now required to reach self-support is about 15 years, and the average of appropriations given at this time to each mission is \$530 per annum. Assuming therefore, that the average from year to year is about the same for the same number of missions—not the same misisons of course—the average cost of each mission from its organization till self-support is about \$7,500 in appropriations. The conclusion at which we arrive, is that, if the mission had no debt, the greater part of this \$7,500 would be saved to the Board. Might we not as well then pay part of the mission's debt and so hasten self-support and save on the annual appropriation?

While this is an important consideration it did not prompt the subject of this paper. If the missions had no debts the members could employ their energies to much better purpose than raising money. There would not be as many fairs, festivals and socials with their distractions from the real work of the mission. Nor would buildings remain so long without needed repairs and improvements. Sunday School rooms would be better equipped for the work to be done. There would be more rapid growth in membership, for say what you will, it is very hard for members to make a disinterested appeal to the unchurched, as they could if there were no debt; and too, say what you will, people joining church inquire about financial conditions, for they feel that their contributions would accomplish more for the good of their fellowmen if devoted to other objects than paying debts. They would rather join a church without debts than one weighed down with them.

The entire spiritual tone of the congregation will rise in proportion as the debt is removed and other objects claim attention and energy.

Lastly, and not to be ignored, if the missions had no debts it would be easier to get and to hold efficient pastors. The missionary's burdens are heavy enough in managing the affairs of the missions. He should not be hindered by efforts to

keep his living expenses within the limit of his meager salary. Even if he may be willing to do this for a time, he is oppressed with the fact, that until the mission is out of debt there is little likelihood to have the salary increased, for if the mission assumes more the Board of Missions will appropriate less. Many of our most efficient young brethren are kept from this aggressive mission work by this fact.

Now then as we are approaching another Home Missionary Day when an effort is being made to help one of our missions, let us bear these facts in mind and pay a sufficient sum to put the mission on its feet at once. It is one of the youngest of the missions and it is one of the most worthy. It is the only mission of the General Board in the state of Kentucky. It is an English mission in a city where we are favorably known through the excellent work of a number of German congregations. Its success should give us entrance to other places in the State where we could do good work for the Lord. Thus far the members of this mission have shown themselves worthy of all help and we feel confident they will show their appreciation of your liberality by continued good work.

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#### The Missionary.

The missionary takes up his abode in a foreign country for life. There he devotes himself with his years of careful training to the work of organizing a permanent and self-propagating, industrious Christian society, from which shall grow Christian institutions of all grades and kinds. He creates this society from crude material, and out of it produces results that, from our human standpoint, seem miraculous. He shows himself to be a friend of the common people as well as a loyal guest of the local government. He turns disorder into victory, and little by little produces ripe fruits of the Kingdom of God. Viewed from every standpoint the missionary of character and ability stands easily first among leaders of men and benefactors of the world.

JAMES L. BARTON.



YOUNG PEOPLE'S SUNSHINE CIRCLE, FIRST ENGLISH REFORMED CHURCH, LOUISVILLE, KY.

### The Responsibility of Ministers.

BY REV. J. A. MAXWELL, D. D., DISTRICT  
SECRETARY OF THE AMERICAN BAPTIST  
HOME MISSIONARY SOCIETY.

The churches are what ministers make them to be. If they are missionary, those who are over them as ministers make them so. If they are liberal, it is because they have taken the interest and teaching of pastors as their duty and privilege. If out of them rise men for the Gospel ministry, it is because of an atmosphere created by the men who have served them as spiritual leaders. If from their number come young men and women to offer themselves for the work of missions, it is because of a devotion inspired by the life of the minister. If they are united and enthusiastic in the work of the Lord, it is because of the spirit of him leading them in religious things. If, on the other hand, they are cold and slothful, the responsibility for this condition must be laid at the door of him, or those who shepherd them. If they are penurious and niggardly in their giving, the reason for this state can be found in the life and teaching of those

who have served them as pastors. If they have little interest as to whether men are saved or not, it can be traced back to the pulpit where stood men or man who had little interest also in this same work. If no person rises from their number to give himself to the ministry of the Gospel, it is because the pulpit has not laid this faithfully upon their hearts. If they are dissentious and contentious, it is either because those who have been pastors have made them so, or are not qualified to lead them. There is no problem of the Church to-day, but must be carried to the pulpit for solution. The remedy for every disease must be administered by the preacher. The responsibility for every trouble in the church is traceable more or less distinctly to the ministry. Let me repeat the proposition: The ministers are making the Churches! There are few men going into the same pulpit continuously, but are making the dimensions of their lives to be the dimensions of the congregation's life, the degree of their spiritual life to be the degree of the people's spiritual life, the breadth of their interest to be the scope of the congregation's inter-

est. I do not speak of the nomadic type of the minister that wanders about from place to place, staying only a short time with each congregation. The truth I present is not so well illustrated in him; but I speak of the minister who spends some reasonable time in one pastorate.

We have a condition of Church life to-day that is peculiar. There is an indifference and lethargy that has taken a tremendous hold. After all explanations are given to account for it, we must go back to the pulpit to fix there the responsibility. Wherever you find a congregation that is an exception to this condition, you will also find an exceptional pastor. There is no period of history when the Church has declined, but in which the decline began in the pulpit. I want to repeat the proposition: The ministers make the Churches! If there is to-day a scarcity in ministerial students, if the paucity of pastors seems alarming, the place in which to meet the condition is the pulpit. The persons upon whose hearts to first lay the burden are the ministers. The only persons on earth who can solve it are the men who stand Sunday after Sunday before the people. The pulpit is the only way of entrance or approach to the people. If we cannot get this problem to the people through the pulpit, then it seems that the case is well nigh hopeless. If the cause of Home Missions or Foreign Missions is to reach the people, it must come by way of the pastors.

Brethren, the world can twit us if it will with the fling that the pulpit has lost its power. It can point us if it will to the minister of the years gone by, and to the immense and extended influence he had in his community—and tell us how his influence is now less and limited, but there is not and will not be, a day when you, as pastor of the congregation which you serve, cannot in time mould that congregation into a body of men and women that meets in a measure at least your ideal of the real, Christian Church. The day is not and will not be, when you cannot make that congregation over which you preside a missionary congregation, if you will. Let the subtractors from pulpit influence taunt us

as they please, let the detractors of ministers rage as they will, the fact is a Gibraltar fact, that the congregation of which you are the pastor, can be made by you missionary, liberal, united, enthusiastic, fertile and fruitful of means and men, if you will. If it is not made so, you have failed of your opportunity.

It takes several years in a place before a man can get momentum enough to take his congregation with him in the direction in which he desires to go. There is an accumulative power and influence that a man gathers for this work, that comes only with continuous service in the same field. Dr. Alexander MacLaren said, upon the occasion of the thirty-eighth anniversary of his pastorate in Manchester: "I am quite sure that a man's influence increases in geometric ratio with the length of his pastorate." It takes patient and continuous toil for any man to realize the possibilities of his ministry; but the man who goes at his work patiently and earnestly and wisely, makes a congregation what he believes it should be. He can do it if he will. When Dr. Goodell went to New York to a cold, aristocratic, dead church, he went under a tremendous load, but in due time he said to that people: "Brethren, there is to be one of two things, either a revival in this church or a funeral in the parsonage." There was a revival in the church.

## II. ALL CHRISTIAN CHURCHES SHOULD BE MISSIONARY.

This is the second proposition. This obligation of a Church rests not upon the need of the heathen so much as upon the very nature of the religion by which a Church is deservedly called Christian. This obligation grows not out of the Lord's second coming, but out of His first coming. To no Christian Church is the work of missions a side line. It is not something to be done with spare time and spare cash. It is not an extra, but the obligation rests upon the very life that makes a body of people a Christian Church. The spirit of missions is not ornamental, but fundamental to the Christian spirit. The interest in China comes from the same source as the in-

terest in America. Interest in Foreign Missions comes from the same life as interest in Home Missions. No person can be truly interested in Home Missions without being interested in Foreign Missions also. The Church that cannot be interested in China has only a specious interest in America. Concern for the distant parts of the earth is the manifestation of the same life as that from which comes concern for the nearer parts of the earth. It is the Christ-life lived that makes a Church Christian. No person or body of persons can live Christ's life, or can represent Him, unless their interest is as wide as His. Here is a mother with six children. She loves them all. They are all hers. They are all in her heart. Whatever she has is divided among all. Think of her, if you can, saying that one needs so much that she has no time or concern for the others. Think of her, if you can, gathering all of her love and care and giving them to two children, and letting the others go, unless it is to give them what the others do not need. Think of her, if you can, having no care for a child because that one is a thousand miles away from her. The mother's love covers all, both those near her and those distant from her; and no person can live that mother's life, no person can take her place and represent her, by loving less than she loves, by being less impartial than she. There is no geography in a mother's love. Jesus Christ died for the whole world. He lived for the whole world. He lives yet for the whole world. No Church can live that life, can represent that person, and live for less than He lives, be interested in less than that in which He is interested. The missionary obligation rests in the very nature of the life that makes us Christian.

We come to this same conclusion by another way, the teachings of Christ. "The field is the world." It is not America, or Japan, or Pennsylvania, but the world. The field for every Christian Church is the world, and the world only. The differentiating terms Home, Foreign, State, etc., are man's terms, not God's. They are not intended as divisions of Christian interests any more than the equator is intended to cut the

earth in two. There is no such thing as an Atlantic Ocean, or Rocky Mountains, or Mason and Dixon line in the Kingdom of Christ. Not with mountain or sea has God divided His Kingdom. The boundaries of the field are not lines run by civil engineers. The field is the world. There is no nationality, there is no color line, there is nothing of the sort in God's realm set for our service, but it is one great whole. The congregation to which you go, or which I serve, is only the place from which I work in the world. This is not my field. It is only the point where I have fixed myself to labor in my field, the world. I am to be as much a missionary as the man in Africa. We are all missionaries. It is the same field for all. The only difference is in the points from which we operate, but there can be no difference in the field of service. The man whose burden of concern ends with sufficient funds contributed to pay the running expenses of his congregation and a reasonable number added to the membership—interest penned up within these two narrow boundaries—can never preach or live Jesus Christ. No Christian Church can live Jesus Christ within the limits of any community, and no minister can preach Him within the boundaries of any village, city or town. A whole Christ loved and preached covers the whole world.

But we come at this same conclusion that Churches should be missionary by another way. It is by the way of the Church's own spiritual good. It is also warranted by observation that that Church which gets most completely out of itself into others is the Church which has the largest and fullest spiritual life. We pastors cannot get a high type of a Christian man when his interest is in himself only. We cannot get a high type of a Christian man when his thought is upon his own spiritual interest only. Those people whose only concern is that they shall go to Heaven when they die, or that *they* shall be wholly sanctified, whose spiritual concern ends in themselves, do not furnish a high type of Christian, even when they are sanctified, as they say. We cannot get a strong type of a Christian in a self-centered



CHILDREN'S CHOIR—MEMBERSHIP 20. FIRST ENGLISH REFORMED CHURCH (SUNSHINE MISSION), LOUISVILLE, KY.

man, even one spiritually self-centered. There are no large or small circles in God's Kingdom formed by Christian intention. The religious motive of no man when true forms a circle. That man represents the highest type of a Christian who is lost in the spiritual interest of others. The man who finds the whole Christ loses his full self. If he is sanctified, it is the sanctification that comes in serving others. Fellowship with Christ requires a Church to be missionary. No person, or body of persons, can have fellowship with Christ unless His desire becomes their desire, His interest their interest. So we leave this point, reaffirming that all truly Christian Churches should be missionary.

Putting now the two propositions together, viz., that ministers make the churches, and the churches should be missionary, we conclude by irresistible logic that it is the duty of ministers to make them so. The problem of success in missions is laid at the door of ministers and will remain there. It cannot be taken to the people over their heads, or past their lives and labors. The money, and men, and means, adequate

for the needs of the mission field, are within the reach of the pastors, and *they* must get them. The key to the solution of all these problems is with us as ministers, and it cannot be taken from us. It is chained to the pulpit, and no Mission Board, or agency, or movement can break the chain and take the key away. If the churches are to be missionary, the ministers must make them so. I come now to the problem.

### III. HOW SHALL THE THING BE DONE?

In all of this discussion it may appear that I have disregarded God, and limited Him, but I am keeping on our side of the work—the only side really that we are to know in the study of our responsibility. How shall the thing be done? What is the problem? We are told again and again that the great problem of missions is money, and so every method to secure more money is pushed to the limit. But the first and greatest problem is not money. It is life! It is not a problem of liberality, but spirituality. It is not a question first of giving, but of living. It is not a question of stewardship, but of surrender. It is not a question of tithing our income, but of

consecrating our lives to God. The question of money-filled treasuries can only be met when we have spirit-filled Christians. As long as there is worldliness in the Church, there will be emptiness in treasuries. Not systematic beneficence, not missionary conferences, not anything will answer the needs of missions until the hearts of the people are spiritualized. Only a Church made up of people truly godly will meet the demands of God's Kingdom. It is only a temporary relief to devise means to persuade cold and worldly church members to give attention to missions. Take off the pressure, and back we go to where we were before. The missionary problem can never be solved by pressure from without, but by impulse from within. No minister will make his congregation missionary in character except as he leads his people into the surrendered, Spirit-filled life—as he leads them to become open, unhindered channels of God's Spirit. He can secure their attachment to missions only as, by God's power, he secures their separation from the world. This had, the missionary spirit and interest come naturally. It needs not to be forced. Haranguing a people for money for the Lord's work is beginning at the wrong end. If their lives are spiritually warm, if the joy of salvation is to them real, they will give. In the word "pray" you have all the letters that form "pay." When people sincerely pray, they freely pay. But in order to produce this high type of spirituality in the people it is essential that we ourselves be men of God. Only such men can meet the demands of God's work. Consecrated, godly men we must be, else we lack the first qualification to meet the problems that confront the Church, else we lack the first qualification to lead the people. Men and brethren, the whole question turns finally on the character of ministers. Are we men of God? Are we faithfully and continuously seeking the spiritual enlargement and uplift of our people? This is to be our burden and everything bends to it. This is to be our consuming passion. Lost in the spiritual well-being of his people, the minister's soul is inspired, his heart is aflame. Every time he enters his pulpit he goes with



ST. PAUL'S REFORMED CHURCH, KANSAS CITY, Mo.

a message from God and with the prayer that his people may be brought nearer to Him who gave the message. Oh, what a work! How great the charge! This is not fanaticism. This is not the ethereal and unattainable. It is the absolutely necessary. Every problem of the Kingdom waits for it. The missionary treasuries that are depleted, the missionary forces that are inadequate wait for a spiritual ministry to fill the depletion and answer the inadequacy. In 1886 there met at Mt. Hermon, Mass., the first international, inter-collegiate Christian conference. There were present two hundred and fifty-one students. It was not a missionary conference. They met together for Bible study and prayer, to consider subjects for the enlargement of faith and the development of spiritual life. The subject of missions, by itself, had no consideration save at the close of the conference. But there was there the spiritual atmosphere. Now that atmosphere furnished the right conditions out of which comes the spirit of missionary consecration. Out of that spiritual atmosphere there sprang up spontaneously a spirit that led one hundred young men out of two hundred and fifty-one to offer themselves as missionaries. And then began that world-wide movement—The Student Volunteer Movement for Foreign Missions. Now that same atmosphere must be created in our congregations before either men or money will be forthcoming to meet the demands of the Lord's work. This is the ministers' supreme duty, and his responsibility before God and man does not cease until it has been accomplished.



# FOREIGN MISSIONS

*Editor, REV. ALLEN R. BARTHOLOMEW, D. D., Secretary.*

The Outlook of Missions extends tenderest sympathy to Dr. and Mrs. Charles E. Schaeffer in the loss of their eldest son, John Reinbach Schaeffer, at Reading, Pa., on September 22, 1911.

## Some Signs of Real Progress.

One of the best proofs of an advance movement in our Church is the desire on the part of congregations, societies and individuals to assume the larger share of the support of individual missionaries and stations in our Japan and China Missions. This will be the surest way to attain the goal of One Million Dollars annually for Foreign Missions. There are about one-half dozen congregations that are thinking of supporting their own missionaries, and we are waiting to have them say that they will do it. This form of "specialization" should appeal to every congregation in the Reformed Church. Here is a list of those who are finding joy in supporting special objects:

Of Missionaries—Mercersburg Academy, Mercersburg, Pa., Dr. William F. Adams; First Church, Reading, Pa., Miss S. Emma Ziemer; Grace Church, Akron, O., Rev. H. H. Casselman; Grace Church, Shippensburg, Pa., Miss Sadie Lea Weidner; St. John's, Allentown, Pa., Rev. Christopher Noss, D. D.; Woman's College, Frederick, Md., Miss Mary E. Gerhard; Franklin and Marshall Academy and Theological Seminary, Lancaster, Pa., Prof. Paul L. Gerhard; St. John's, Philadelphia, Pa., Miss Alice E. Traub; First Church, Easton, Pa., Rev. William E. Hoy, D. D.

Of Out-Stations in Japan—First Sunday-school, Spring City, Pa., Yonezawa; College for Women, Allentown, Pa., Koishikawa; Men of Second Church, Harrisburg, Pa., Kawamata; Congregation, Jefferson, Md., Nakamura; St. John's, Slatington, Pa., Ogawara; Salem Sunday-school, Harrisburg, Pa., Shirosi-Miya; Rev. and Mrs. B. M. Meyer, Elizabethtown, Pa., Odoka; St. John's Sunday-school, Bellefonte, Pa., Koshigaya; Missionary Society, Huntingdon, Pa., Tsurugaoka.

Of Out-Stations in China—Sunday-school Grace Church, Akron, O., Cheng Ling Chi.

The Wakamatsu Station, where Dr. Noss is located, will require at least six hundred dollars for its annual maintenance. To accommodate societies and individuals this amount has been divided into shares of fifty dollars each. The following are sharetakers:

Missionary Society Third Church, Baltimore, Md.

C. E. Society, First Church, Bluffton, Ind.

Missionary Society St. Paul's Church, Woodstock, Va.

## The Outlook of Missions.

Pastors are rendering a great service to the cause of missions by getting their members to subscribe for THE OUTLOOK OF MISSION. It is the only missionary magazine in the Reformed Church in the interests of all its missionary operations. In sending twelve new subscribers from his new charge, Rev. Paul B. Rupp, of McKeesport, Pa., writes: "THE OUTLOOK OF MISSIONS ought to be in every home of the Church, and I am doing my best to put them there." We thank the brother for his splendid effort.

The October number of THE OUTLOOK OF MISSIONS is devoting most of its space to the work of Home Missions. This is the one thing that the Church should think of before Home Missionary Day.

The Moody Bible Institute, Chicago, Ill., has had a successful year. Thousands of Christian workers have been thoroughly prepared in this excellent institution. Many of its graduates are engaged in missionary work at home and abroad. The property is valued at three-quarters of a million dollars. It is one of those plants that has grown like a mustard seed into a large tree, and under its branches hundreds are led into a clearer knowledge of the Word of God. Rev. Parley E. Zartman is an active worker in the Institute and the assistant to the Dean.

### Field Secretary in the West.

It is a great joy to announce the election by the Board of Foreign Missions of Rev. Daniel Burghalter, of Galion, O., as Field Secretary in the West. We regard this as a move in the right direction. There can be no question as to the need for such a field worker west of Pittsburgh, who will complement the labors of Rev. Jacob G. Rupp, the Field Secretary in the East. And all who know Brother Burghalter will heartily approve of the choice. We regard him as a man of exceptional ability for the position. His years in the pastorate will



REV. DANIEL BURGHALTER.

help him to appreciate the burdens that this age has laid upon the pastors. As he mingles among them he can always tell them:

"We share our mutual woes,  
Our mutual burdens bear."

His service as editor of the *Christian World* will enable him to wield his pen with profit to the readers of our Church periodicals. He speaks the English and

German fluently. He is full of zeal, faith and courage. He has made full proof of his ministry, and we feel sure will render a valuable service to the Church in the cause of foreign missions. May he find an open door and a warm welcome to all the churches and in all the homes of our people. Now is the time for the workers and the givers to rally around the men who are thus sent forth in His name, and by so doing we will save others and we will save ourselves. Blessings upon the labors of our brother beloved, and faithful servant of the Lord.

It was the privilege of the Secretary during his visit in Tokyo to meet Mr. S. Haseba, the Minister of Education for the new Cabinet in Japan. He is a man of high culture and broad views. In his new position he will render great service to his country, for he is an advocate of education as a most important factor in the national policy.

During the summer vacation, while the Rev. John E. Hail, of the Presbyterian Church, was climbing the slope of Mount Asama, with a company of seventeen foreign tourists, there was a terrific explosion from a crater throwing out a hail of great stones, which fatally injured the missionary and caused his death. He was in the prime of life, a strong personality, and his sad death will call forth much sympathy.

Dr. James C. Hepburn, a medical missionary of the Presbyterian Church in Japan from 1859 to 1892, died at his home in East Orange, N. J., on September 21, at the age of 97. On his ninetieth birthday the Mikado conferred upon him the Order of the Rising Sun. And why? Because he was one of the men who gave to the Japanese the light of the Sun of Righteousness. He was one of the leading translators of religious works, pre-eminent among them the Holy Bible. Eternity alone will reveal the extent of his influence upon the nation that will join America in sympathy to his loved ones who mourn his death.

**Bible Training School in China.**

KULING, August 7, 1911.

DEAR DR. BARTHOLOMEW:

A few lines for the OUTLOOK:

Dr. W. W. White, of the Bible Teachers' Training School, New York City, who was here last year as chief speaker for the annual spiritual conference, was engaged to return this year, together with his brother, J. Campbell White. Dr. White's visits have resulted in much new interest in Bible study, and especially in the establishment of a Bible Teachers' Training School for Chinese at Nanking, modeled after the school in New York City, of which Dr. White is the head. This school is to be interdenominational, really the product of China missions in union. Place is to be left for each mission to give such supplementary denominational instruction as is desirable; otherwise, this Bible Teachers' Training School, and such others as may be established later in other parts, will take the place largely of denominational theological schools. Stress is to be laid on the great essential teachings of the Bible, avoiding as much as possible critical and controversial questions. It is believed that advanced theological study and critical work, if desired, can be undertaken more safely and successfully after such a course of reverential study as this school contemplates.

The Presbyterian Missions, North and South, have loaned the buildings of their Union Theological Seminary at Nanking for this Bible School, and Dr. J. C. Garritt, of the Presbyterian Mission, North, becomes President, while the Presbyterian Mission, South; Methodist Missions, North and South, and the Christian Mission join in furnishing a faculty for the school. The teaching is to be in Mandarin, and the first session is to open in September of this year. A similar school is being established in Korea, as a result of Dr. White's visits there.

Very truly,  
EDWIN A. BECK.

The Gospel message is directly or indirectly the source of every new impulse of life and progress in the East to-day.

—JOHN P. JONES.

**Billikin in Japan.**

REV. D. B. SCHNEDER, D. D.

The idea has gotten abroad in Japan that "Billikin" is regarded by the people of America as a god, somewhat resembling the seven Gods of Happiness in Japan. Images are coming to be made of it here. I enclose a picture postal card of such an image. The writing to the right of the image is, "The God of Happiness Billikin." The words on the left translated mean, "This wonderful divine image is the dispenser of happiness and virtue and has believers all over America and everywhere in Japan. Let no one who hopes for happiness and luck forget to worship this image morning and evening."

One detects a flavor of commercialism in the making and advertising of this image, but nevertheless it is not unlikely that many Japanese people will be led to believe that Americans are a kind of idol worshippers, too, and perhaps also a few years hence may see Billikin a popular addition to the Japanese pantheon.

### The Missionary Hymnal.

A new edition will soon be ready for distribution. It is just the book for Mission Study Classes and Missionary Societies. The Hymnal is finding its way into other denominations. Here are a few extracts from letters of appreciation:

Rev. J. M. G. Darms, of Rochester, N. Y., says: "This book is destined to become a welcome *Vademecum* for every missionary pastor in our missionary age and a great inspirer and helper of our missionary joy."

Dr. Ambrose M. Schmidt writes: "I am delighted with it both as to selection of hymns and responsive readings. It ought to receive general approval as well as large use throughout the Church."

Prof. William F. Curtis, of the College for Women, says: "I like it especially because it enables the one who uses it to give expression to his missionary zeal in a reverent, devout and churchly form—an element which unfortunately is lacking in too many of our missionary meetings, but which is essential to permanent and effective missionary propaganda."

The Hymnal sells in quantities at ten cents per copy.

### Missionary Mathematics for Men.

JOSEPH H. APPLE.

There are one thousand millions of people who have not yet been reached by the message of Christianity. The responsibility rests upon American Christians to provide missionary operations to reach 600,000,000 of non-Christian souls. There are about 20,000,000 Protestant Christians in America upon whom the obligation rests to "go into all the world and preach the Gospel to every creature." This makes the average obligation upon each Christian in America to be as many non-Christian souls as 20,000,000 is contained times in 600,000,000, or thirty times. Thus you and I are each responsible during our life for having the Gospel preached to thirty non-Christian souls.

A missionary with his family and the assistance of native helpers may be en-

trusted with a parish of 25,000 non-Christians during his life, and it requires an expenditure of about \$2,000 annually to support such a parish. If \$2,000 annually will carry the Gospel to 25,000 non-Christians, \$1.00 will reach as many as 2,000 is contained times in 25,000, or twelve times (ignoring the fraction); thus \$1.00 per year will carry the Gospel to twelve non-Christians. If you and I are each responsible for thirty, it will require as many dollars annually as 12 is contained times in 30, or two and one-half times, or \$2.50.

Thus our individual obligation will be met by an annual contribution of \$2.50. But we will not be likely to contribute this amount at a single offering or in any haphazard way. If, however, we arrange to distribute our contribution over fifty Sundays of the year (allowing two week's vacation), we shall be required to give on each Sunday as many cents as 50 is contained times in 250, or five cents. Thus a nickel a week on the average from the 20,000,000 of American Christians will carry the Gospel to the 600,000,000 non-Christians within this generation.

But we who might be designated as somewhat *above the average* in Christian life and experience must provide against those who are below the average, and this may fairly be done by doubling our gift and making it a dime a week. However, a dime a week, or \$5.00 per year, from a group of 400 Christians will equal \$2,000 per year, or the total cost of a missionary and his station. Thus any congregation or group of 400 contributors at ten cents a week can support a missionary of their own and, in addition to their support of the home church, be aiding in having the Gospel preached round the world during the twenty-four hours of the day, and in this way be aiding in God's eternal purpose of having the good news proclaimed to every creature.

The reality of the holy and gracious Saviour—God is the dearest and surest certainty to innumerable human beings, and may come to be the same to innumerable others.

—WILLIAM NEWTON CLARK.



TEMPLE NEAR MIYA IN NORTH JAPAN.

### North Japan College Notes.

The work of the institution extended to July 12th, and will begin again on September 11th. Some of the government schools have even shorter summer vacations—from July 21st to August 31st.

Just before vacation Professor Faust delivered a lecture on "School Hygiene and Tuberculosis" before the annual meeting of the educational society of Miyagi Prefecture. The lecture was greatly appreciated.

Profs. Kajiwara, Ito and Igarashi are making extended evangelistic trips this summer.

Prof. Sasao was one of the Bible teachers at annual Y. M. C. A. summer school at Kamakura, near Yokoma. The leading Christian workers of the country are invited to lecture or teach at these schools.

Nearly all the theological students are out assisting pastors or supplying vacant places this summer. They were eagerly sought for by the pastors and evangelists, and besides doing good work, are gaining valuable experience.

But a sad event occurred on August 7th. One of the theological students, Mr. Heitaro Hamada, who was working at Fukushima, was drowned. After his work on Sunday he sought recreation on Monday morning by going into the large river flowing by the city. He was an expert swimmer, but the river was high and the current strong, and perhaps on account of heart failure he was seen to be in distress, but no aid could be given him. His body disappeared and all search down to the mouth of the river seemed in vain. Finally, however, after nine days his classmates found him. He was the only living child of a widow of Sendai.

The new term opens on September 11th. Some new students are expected, although the school year begins in April. On the day of the opening President David Starr Jordan, of Leland Stanford University, will be in Sendai in the interests of the Peace Movement. Probably his addresses will be delivered in the school chapel. Count Okuma may also be present.

# MISSION STUDY DEPARTMENT

JOHN H. POORMAN, *Secretary.*

## Rally at Dayton.

An enthusiastic Mission Study Conference was held at Dayton, Ohio, on the evening of September 18, in the First Reformed Church, the Rev. Dr. W. A. Hale, pastor. Dr. H. J. Christman presided. The chief address was made by Prof. Paul Lambert Gerhard, who also conducted a questionnaire on "Methods of Mission Study." A Central Co-operating Committee was appointed with Dr. H. J. Christman as chairman. This committee will endeavor to realize for Dayton and vicinity the goal set by the Mission Study Department, "A Mission Study Class in Every Congregation."

## Lancaster Delegates.

An interesting "Echo Meeting" of the Mt. Gretna Conference was held on Friday evening, September 22, in the lecture room of the First Reformed Church, Lancaster. The pastor, the Rev. W. Stuart Cramer, opened the meeting with devotional exercises chosen from the "Missionary Hymnal" compiled by Dr. Allen R. Bartholomew.

Prof. E. M. Hartman, the chairman of the evening, introduced delegates and committee members, who recalled their impressions of the Mt. Gretna Conference in a most helpful manner. Mrs. M. Heitshu, of St. Paul's, Kissel Hill, spoke of the "Christian Fellowship at Mt. Gretna." Miss Minnie Fisher, of St. Paul's, Lancaster, told of the practical benefit of the morning Institute Hour, having been especially suggestive for improving the conduct of "missionary meetings."

Mr. Walter C. Pugh, of the Willow Street Church, outlined the work of a Mission Study Class and the necessary qualifications of the leader, as exemplified at Mt. Gretna. "Prayer and Missions" was the topic of Miss Mary C. Ranck, of the First Church, Lancaster. Miss Anna K. Miller, of St. Paul's, Millersville, told of the widened vision and the sense of larger responsibility attained through the daily "quiz" of the missionaries in the morning Conference Hour.

The closing talks were given by Miss Laura S. Bausman, of St. Paul's, Lancaster; John H. Poorman, Mission Study Secretary, and Prof. Paul Lambert Gerhard, Sendai, Japan.

There were over seventy delegates and friends in attendance, representing fourteen congregations of Lancaster Classis. The spirit of the meeting was excellent. The delegates appeared ready to put into practical operation the conclusions of the Summer Missionary Conferences that every Reformed Church should have at least one Mission Study Class. Prospects are bright for Lancaster Classis.

## A Program of Prayer for Missions.

REV. DANIEL BURGHALTER.

### THE PURPOSE.

The purpose of a program of prayer for missions can be expressed best perhaps in the words of two of the world's greatest missionary statesmen: First, in the words of the late Dr. Gustav Warneck, of Halle, Germany, "There is no doubt as to the value to be set upon a community which stands behind the missionaries, enthusiastic about them, giving and praying for them. That such a missionary-hearted community may exist, what an important object is this." Secondly, in the words of our own countryman, John R. Mott, "The supreme question of foreign missions is how to multiply the number of Christians, who with truthful lives and with clean unshaken faith in the character and ability of God, will, individually or collectively, or co-operatively as a Church, wield the force of intercessory prayer for the conversion and transformation of men, for the inauguration and energizing of spiritual movements, and for the breaking down of all that exalts itself against Christ and His purposes." It is twofold and yet one in aim, viz., to create a missionary-hearted community behind the missionaries, to multiply the number of intercessory missionaries in the home Church.

### THE PREPARATION.

It will be admitted at once by any who will stop to note the conditions at home

that such a program cannot be introduced at once into the average congregation of our day without some preparation.

There will be the objection to meet made by many otherwise sincere Christians, "This smacks of formality and ritualism," but let us not go to the other extreme of formless Christianity. Christ has, in fact, given us a "program of prayer" in the "Lord's Prayer." Let us not be more pious than the Master. There will be hindrances to overcome in developing a praying missionary-hearted community, and yet these hindrances will be found to consist largely of such hindrances as beset the prayer-life of Christians in every direction. These are the haste, the ignorance, the indifference, the prejudice, the sinfulness and the worldliness of our time.

Here the Missionary Committee in every congregation has its first peculiar task, and is like John the Baptist, "a voice in the wilderness crying, 'Prepare ye the way of the Lord!'" Or like the inner circle of the disciples of our Lord who must go with Him upon the Mount to behold His glory and also with Him into the Garden to watch and pray with Him in His agony for a sinful world.

Two brief rules might be safely laid down here for the committee: 1. Pray without ceasing yourselves. 2. Sow the congregations over and over with the abundant prayer-literature so easily obtained in our day, such as the pamphlets entitled "Prayer and Missions," Speer; "Prayer for Missions," Warneck; "The Morning Watch" and "Secret Prayer Life," Mott; "Intercessory Foreign Missionaries," Street, and the "Prayer Cycles," prepared by the Board, and "Prayer Calendars," as those prepared by some of the leading denominations.

#### THE PROGRAM.

There is some room for difference of opinion about the best order in a program of prayer in a congregation. Perhaps it is better to regard this outline as an ideal to be attained as far, and as soon as possible, by a simultaneous effort along the several lines indicated rather than to regard it as a fixed order in which each separate count must first

be attained before the congregational committee can pass on to the next. The first line of effort should be:

1. The Monthly Missionary Prayer Meeting of the Congregation. This is the spinal column of the whole project. We need but recall the numerous requests of Paul to all the churches to pray for the success of his missionary labors, or the significant hint given concerning the Church at Jerusalem when Peter was in prison "prayer was made earnestly of the Church unto God for him."

Secure the "Handbook" on Foreign Missions from the Board, use it at two or more of these monthly prayer meetings. Have members of the committee assist the pastor or such persons as he or they may appoint. This will furnish interesting and abundant material for at least two monthly missionary prayer meetings. Follow this up with one of the numerous pamphlets prepared by the Laymen's Missionary Movement, as "The Moslem Problem and Peril," etc., or have the members of the Mission Study Class give a brief summary of some text-book recently studied. If such a class is maintained year after year there will be no dearth of the most interesting material for these monthly prayer meetings.

2. Prayer in the Sunday-school, the Young People's Society and other organizations of the congregation as Women's Societies and Brotherhoods and adult classes. Emphasis should be placed upon the development of a praying missionary-hearted community among the younger life of the congregation. This is perhaps the least developed as yet, but has the greatest possibilities of any part of the Church. Helps can be secured by inquiring of the Sunday-school Board or the Foreign Mission Board. The Superintendent of the Sunday-school, as also some leader among the young people, should, if possible, be members of the missionary committee.

3. Intercessory Prayer Circles. These are voluntary groups of Christians who have definitely banded themselves together to pray for a definite missionary station or certain missionaries named in the covenant. These may be called Inter-

cessory Prayer Circles, Leagues or Bands. There ought to be such a covenanted group of praying Christians back of every missionary on the foreign field. Mr. J. Campbell White says: "Every missionary who is sent out should have the prayer-backing of fifty or more." Prof. Warneck in referring to the sending out of Barnabas and Saul by the Church at Antioch says: "They went out with the blessing of God over them, the constraining love of Christ in them, and the praying Church back of them."

A prayer calendar might be helpful to the members of such a prayer circle.

4. Public prayer on Sunday. 1. In the congregation, by the pastor in the regular services or at least in connection with the offering. The duplex envelopes should have an outline of prayer for missions printed on the back of them. The members should be frequently reminded of these and to make these prayers their own, as they place their offerings in the collection plate.

2. In the Sunday-school, by the Superintendent, or other officers, or the teachers, calling on different ones in the course of the year, in order to enlarge the praying interest in the school.

3. In the Young People's Society. Here an excellent opportunity offers itself for public prayer for missions by the missionary topics recurring at frequent intervals.

5. Prayer for missions at the family altar, and in the secret, or "closet" prayer, life of every member of the congregation. This should be the first aimed at by the committee, and yet it will likely be the last to be fully attained in the average congregation of to-day.

Every Christian family should be a "missionary society" where missions are studied and where missions become a permeating and enveloping atmosphere in the prayer life of the family as a whole and in the secret prayer life of each member. How to attain this will require united, persistent study and effort on the part of the committee, the pastor, the officers and the leaders of missionary thought in the congregation.

The numerous helps now published to restore the family altar can no doubt be used to advantage here, such as the

"Daily Bible," "Secret Prayer Life," the study of Christ's example, the prayers of the Bible, the Student Volunteer Prayer Cycles, and many others that can be obtained on inquiry at the missionary headquarters of our Church.

We are coming to see more and more clearly that the present is indeed the decisive hour of Christian Missions. Every friend of missions must settle down to a "siege of prayer;" nothing less will answer. We must plan, push and persist in a program of prayer for missions as for a great world conquest. Christendom must be awakened from its drowsiness like the disciples in the Garden to "watch and pray" with their Lord as never before. This is the "hour and the power of darkness," "For we wrestle not against flesh and blood" (Eph. 6: 12). The danger of our day is that we be overcome by materialism and forget that our "weapons" are "spiritual" and not "carnal."

This is the time of times to pray for the missionaries that they may wield aright the "Sword of the Spirit" in non-Christian lands; that the Church in the mission field may "arise and shine for her light is come;" that the Church at home may not fail in her faith and in her vision of the glorious Christ and the world's need, which He alone can satisfy; that "laborers be sent forth into the harvest" like a mighty host bearing the banner of King Emanuel, "terrible as an army with banners." "The banners of the King go forward," "Vexillia Regis prodeunt," so cried the ancient Roman down the far-flung battle line of the invincible legions as they went forth to conquer nations.

So the Church to-day must pray for that spiritual equipment and vision until we can cry along the whole array of Christian forces, "The banners of the King go forward."

"Fling out the banner! heathen lands,  
Shall see from far the glorious sight,  
And nations, crowding to be born,  
Baptize their spirits in its light.

"Fling out the banner! wide and high,  
Seaward and skyward, let it shine;  
Nor skill, nor might, nor merit ours;  
We conquer only in that sign."



# THE WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY OF THE GENERAL SYNOD.

*Editors:* MRS. EMMA R. KRAMMES. MRS. REBECCA S. DOTTERER.

## **Editorial.**

Your attention is called to "Woman's Work in Toledo Classis," by Ruth Ruetenik Winter, General Organizer in German Synods. Please note the encouraging prospects. There is every evidence that before many years have passed there will be a marked increase in membership, on a substantial basis, in the General Society. May we be given strength to go forward with renewed zeal and vigor.

E. R. K.

## **Resignation.**

My services as one of the editors of the columns in *THE OUTLOOK OF MISSIONS* devoted to the interests of the Woman's Home and Foreign Missionary Society of the General Synod, closes with this issue. I wish to thank editors and managers for past favors; to express my appreciation for prompt responses to requests for material for publication, and my regret that limited space delayed the appearance of some articles and the exclusion of others, because of length.

It is a pleasure to commend to your continued favor (Mrs. Edward F.) Florence Crum Evemeyer, 1240 Edgewater avenue, Dayton, Ohio, who will assume the duties I have resigned. The prophesy will not be without fulfillment, that excellent and efficient service will be rendered by the newly appointed editor, representing the Woman's Missionary Societies of Ohio, Interior and Central Synods. My retirement is accompanied with all good wishes for the future growth and prosperity of *THE OUTLOOK OF MISSIONS*. EMMA RUESS KRAMMES.

## **Thank Offering Boxes.**

Having been appointed by the Executive Committee at its meeting at Linwood Park, I gladly take up the work for the sake of Him who bids us "Go labor on in the vineyard."

The office of Secretary of Thank Offerings and Boxes is a new department

of work in the Woman's Home and Foreign Missionary Society of General Synod; therefore let us do our utmost to make it one of the most telling and effective features of our work.

I am glad to announce to the members of the W. H. and F. M. S. G. S. that I have completed arrangements for securing the thank offering boxes. Kindly send orders for the boxes to me. The boxes can be secured for one cent each, or in quantities of a dozen or more at ten cents per dozen. The box can be opened to remove the contents and be closed again and used as before.

I trust there will be many orders coming in for the boxes and that we may raise a large sum of money for the W. M. S. in this way.

We would urge the Presidents of Synodical as well as Classical societies to present this work at their fall meetings and have some one in their Synodical Society and Classical Society appointed to take charge of the work. They in turn correspond with the Secretary of Thank Offering Boxes.

ANNIE M. BLESSING,

*Secretary Thank Offering Boxes W. H. and F. M. S. G. S.*  
Hellam, Pa.

## **Miss Cogan in Somerset Classis.**

The Field Secretary after six days' organizing work in Somerset Classis reports seven new societies, Garrett, Wilhelm's, Greenville, Hay's, Rockwood, Edie and Beam's. Rev. Ira S. Monn on request of Classical officers arranged the itinerary.

With thirteen subscriptions from the field and ten sent her by mail, the Field Secretary also placed during September twenty-three new names on *THE OUTLOOK OF MISSIONS* subscription list.

Many men fail to realize that joy is distinctly moral. It is the fruit of the spiritual life. MALTBY D. BABCOCK.

(Through correspondence with Mrs. C. C. Bost, of Hickory, N. C., who is President of W. M. S. of North Carolina Classis, these poems came to me in her letters, and I want to share them with all our women. Mrs. Bost is our poetess; one of her happy effusions which we hope soon to print was read at our Convention at Canton, Ohio. May her muse soar on in glad refrain.—R. S. D.)

### Mission Band Song.

BY MRS. C. C. BOST.

We're happy children in our Mission  
Band,  
We're ever ready with heart and with  
hand,  
Gladly our offerings of love we bring,  
Offerings to Jesus, our Savior and King.  
We to the children far off would send  
Tidings of Jesus our Savior and Friend,  
Tidings we'll send to each distant land—  
This is the work of our Mission Band.

#### CHORUS

Tidings, glad tidings of joy we'll send  
Tidings of Jesus, our Savior and Friend—  
Tidings we'll send to each distant land,  
This is the work of our Mission Band.  
Though we are young we will work with  
our might,  
Striving each day for the true and the  
right,  
Doing each day what our hands find to  
do  
Striving each day to be faithful and  
true.  
Working for others with hearts full of  
love,  
Trying to follow our Master above—  
Serving with heart and with voice and  
with hand—  
This is the work of our Mission Band.

#### CHORUS

### The Study Club.

MRS. C. C. BOST.

Here's to the Club that we each love the  
best!  
Here's to the Club where we find needed  
rest;  
Where friend meets with friend while  
moments fly fast,  
And each pleasant meeting surpasses the  
last.

Where all are congenial and everyone  
kind,  
Where each gives her best of both  
knowledge and mind;  
Where little sharp corners are smoothed  
with a rub,  
So first, last and always, "A Health to  
our Club!"

### About the Program.

The program prepared by Miss Cogan is being published by W. H. and F. M. S. of G. S. in calendar form. Societies may order them from headquarters at the cost of printing. The price will be announced as soon as we receive the printer's bill.

This calendar begins with January, 1912, and ends with December, 1912. Beginning with January, 1912, the topics in THE OUTLOOK OF MISSIONS will be the same as those on the calendar program and continue the same throughout the year. For September, October, November and December, 1911, the program will appear in THE OUTLOOK OF MISSIONS only. Then beginning with January, 1912, in both THE OUTLOOK OF MISSIONS and calendar.

After each topic on the calendar will be a blank space where you may fill in name of person to whom the topic is assigned. Also space is reserved for the name of hostess, if the society meets in the homes. In this way you can plan your work in advance for the year. We urge the use of a prepared calendar 1st, because the year's work outlined thus in advance is good business system; 2nd, a neat calendar program in the hands of members and others will increase attendance and membership.

The same program will appear in THE OUTLOOK OF MISSIONS 1st, because you will need the "Questions for Discussion," "Illustrations," "Incidents," etc., for help on topics; 2nd, new societies not firmly established and not having calendar programs will be encouraged by this help in THE OUTLOOK OF MISSIONS.

Watch for further announcement.  
Woman's Home and Foreign Missionary Society of General Synod, Reformed Church Building, Philadelphia, Pa.

**Woman's Work in Toledo Classis.**

RUTH RUETENIK WINTER.

Most congregations of our Classis have for years had Ladies' Aid Societies. Through appeals made at missionary services and circulation of missionary literature, the need of distinctively missionary societies was felt. Two such organizations were effected in Toledo last winter, one in the First Church (Rev. J. F. Winter) in November, 1910, and the other in Salem's (Rev. J. Wernly) in March, 1911.

The W. M. S. of the First Church, Toledo, is striving to be a front line society. It consists of thirty members, fifteen of which are subscribers to *THE OUTLOOK OF MISSIONS*. The pledge for Scholarship Fund made at Canton in May by the president was not only sanctioned by the members, but is already paid. Thus far a good missionary program has been carried out every month. The programs prepared by Miss Gertrude Cogan and published in *THE OUTLOOK* will be used this fall and winter.

Zion's Church, Detroit (Rev. Rupnow) is contemplating an organization this fall, and the Defiance congregation (Rev. N. Vitz) and Archbold (Rev. Hoffmann) will introduce some missionary features in woman's societies already in existence.

At the annual meeting of Toledo Classis at Haskins, June, 1911, Classis passed a resolution heartily recommending the organization of congregational and Classical Woman's Missionary Societies, and we are now looking forward with joy and gladness to the time when Toledo Classis W. M. S. can take her place in the ranks of other Classical organizations.

**Impressions at Mount Gretna.**

ROSE L. EBERT.

The greatest privilege of the Mt. Gretna Conference was the intercourse with so many of our own missionaries.

The Devotional Hour gave us sweet spiritual uplift. Dr. Lampe's Institutes at the close of the morning were mas-

terly in their clear practical definiteness as he showed just how a church can be truly Missionary and only thus true to itself. In the Study Class Hour we looked at the great facts,—phases of the world's great need and how Christianity alone can meet it; but in the Conference with the missionaries things became very real—the millions of Chinese and Japanese in want and misery and only a comparative few saved and happy, the scarcity of missionaries and how very much they need our support.

A profound impression of the Conference concerning the women of the Church is the need of their prayers. The thought comes with throbbing force. "Suppose a thousand women of the Reformed Church should say 'I will be an intercessory foreign missionary' and then should find out the real needs from missionary books, periodicals, church papers and then should pray regularly, pray for definite things—things the Board waits for funds to do, things the missionaries plead for, pray for, pray for special missionaries. What might be the result for the Growth of His Kingdom if a thousand women set apart hours, half-hours as we take time for meetings and other things."

Was it Dr. Pierson who called prayer the "unused talent" of the church? When we study how the Master prayed, how the Apostle Paul prayed and asked for the prayers of others; let us also "pray without ceasing." What marvelous things have been wrought by prayer alone! One bed ridden helpless "shut-in" prayed four missionaries to the foreign field. By her persistent patient prayers others, who knew not why, were moved to give the means.

Can it be possible that the Church has barely touched the possibilities of prayer as the power above all others to solve the missionary problem? Then surely this is a power the women can wield. Women who cannot go—women who cannot even send as they would like, might by prayer alone do things as great. They can pray missionaries on the field, money into the treasuries and power into the lives of the missionaries now at work.



MRS. ANNIE M. MOORE.

### A Mountain Drive to the Log Cabin of the Swaney's.

[This plea for the poor mountain whites was written by Annie M. Moore, in the spring of 1910, while in Dr. J. Wilbur Chapman's home near Brevard, N. C. It was marked, Sketch No. 2, and was intended to succeed the one which appeared in *THE OUTLOOK OF MISSIONS* September, 1910, entitled, "Glimpses of Life in the Mountains of North Carolina." Another sketch, "An Afternoon Spent with a Small Band of Christian Mountaineers," was to have been written, but some notes only were found, and increasing illness doubtless prevented its completion. In memory of our dear departed friend, who loved not only the natives of the mountains in their spiritually neglected condition, but the trees, birds and flowers, and who herself has passed on to the other Paradise of beauty, we give you the sketch as found by Dr. Moore among her papers.—R. S. D.]

According to promise, we made one visit to the log cabin of the Swaney family to call upon the invalid sister. It was a glorious morning, the air so balmy and bracing that it was better than any tonic which an earthly physician could have administered to tired nerves, and the sights along the mountain roads were one continuous delight to the eye. All about us were rhododendrons—mountain laurel—from ten to twenty feet high, crowned with their beautiful wax-like blossoms; "Black-eyed Susans," with their yellow petals and dark eyes; Marguerites, with their white petals and shining eyes; wild Phlox, with its pink blossoms, long feathery sprays of soft white flowers of which I do not know the name; stately pines, great oaks, drooping locusts of immense size, walnut, chestnut and hickory, besides other trees

too numerous to mention, and purling mountain streams, which crossed and re-crossed the road—at all of which our horse, who was as slow and gentle as the mountain people seem to be, took the liberty of stopping to put his nose into the cool waters while we patiently waited until he was ready to move on. The buggy was almost as antiquated as the mountain huts, but it answered the purpose, and we had a delightful morning. Arrived at the Swaney's, the horse was tied to a tree at the foot of a little zig-zag path which led to the cabin. The only way to reach the house was either to climb over a dilapidated wire fence, or to roll under, so we chose the latter, and this brought back to the three women who made up the company remembrance of our school-girl days. You can imagine how delighted the invalid was to receive the package of tea and the box of biscuits which we carried with us. The Swaney women are not very robust, and a part of their daily life and work is to make patchwork quilts, which they sell to any who will buy them. As this family is too poor to buy the materials for making these quilts, if some kind friends in the Reformed Church will send me small rolls of pieces of calico, wool or silk dress goods which can readily be sent through the mail, and prepaid, I will see that they reach the Swaney women, whose hearts will be gladdened by additions to their stock of materials. Address Mrs. J. P. Moore, at Brevard,



WATERFALL IN NORTH CAROLINA.

North Carolina. I shall likely be here for some months more, and will most thankfully receive such bits of goods for the benefit of the Swaney women. "Inasmuch as ye have done it unto one of these My little ones ye have done it unto Me."

Some of the well-to-do farmers of Pennsylvania would be amazed to see the cow stables about these mountains. They are about five feet high by some six feet long, with entrances so narrow that, if the one poor cow who is often the sole occupant of these stables was not usually small and thin, but little hair would be left on its sides as it enters and re-enters the narrow door of its house. It would seem as if the milk must certainly be well watered at times by the heavy mountain storms which are frequent here, for the stables are most airy and primitive and do not have even the mud plastering of the cabins. On the home road we passed through the lower end of another of the mountain families' bit of ground and the children presented me with a wee buff and white kitten. This little creature has already become a great favorite in the house where I am passing the summer and follows us about more like a dog than like a cat, and is as docile as the people appear to be. He certainly enjoys his new quarters if almost constant purring is an indication of contentment. Near the road through the mountains I spied a different style of mountaineer's hut, and begged to be permitted to snap house and family. This was readily granted, although the mother kept saying, as she grouped the children about her: "We are so tacky." What "tacky" meant I did not know, but I assured them that they were "all right," and hastened to take the picture before any of the children should run away. A cut of the house and family will appear with this sketch. To me it is quite a prize. Later on, I learned that "tacky" meant untidy or unkempt.

Oh, that all of the hearts of these mountain folk could be reached, for it was for just such as these that Jesus died, and my heart bleeds for them in their ignorance and poverty. They have so little in this life to cheer and comfort



THE MOUNTAINEER'S HUT.

either their hearts or their bodies, and I fear that but few have any hope for a better life in the "Great Hereafter."

Although for many years a missionary on the foreign field, the life here is a revelation and the people appeal to me strongly.

### A Bit of History.

MRS. D. W. GERHARD.

In the spring of 1888, feeling the need of a Woman's Missionary Society among the members of the Reformed Churches of Lancaster, Pa., a number of ladies, after consulting with the pastors, met at the home of Mrs. W. A. Heitshu, April 13, 1888. Twenty-seven women, representing four of the Reformed Churches, were present. After the devotional services were held, and after an earnest consideration of the question, a permanent organization was effected, and the following officers elected:

President, Mrs. W. A. Heitshu, Vice-President, Mrs. E. V. Gerhart; Recording Secretary, Miss Jane M. Powers; Treasurer, Mrs. E. B. Smith.

The society was given the name of "The Woman's Missionary Society of the Reformed Churches of Lancaster, Pa." Its object, as stated in the constitution, was "to awaken and maintain interest in missions, to diffuse missionary intelligence, to secure regular weekly contributions for the support of Home and Foreign Missions in the Reformed Church. Also to aid in forming other woman's societies in the bounds of Lancaster

Classis." At the second meeting thirty-seven more members were enrolled. At this meeting twelve members were appointed to attend the annual meeting of Lancaster Classis to be held in Harrisburg, Pa. Miss Charlotte W. Appel was elected Corresponding Secretary. Meetings were held each month except August. After earnest discussion and prayer, it was decided to devote the offerings of the first year to the foreign field, and the first one hundred dollars was given towards the erection of a residence for the foreign teachers of the Miyagi Girls' School in Sendai, Japan. On November 1st, 1888, a missionary convention was held by this society in St. Paul's Reformed Church, Lancaster, Pa. Besides the members of the society and friends, fifteen delegates, representing nine congregations outside of Lancaster, were present. Three sessions were held, at which excellent papers were read and helpful and inspiring addresses given, and new zeal for the work of missions was awakened in the different congregations represented. Following this convention delegates were sent from these churches, including those of Lancaster, to the annual meeting of Lancaster Classis, held in Manheim, Pa., May 23, 1889, and, with the sanction of Classis, "The Woman's Missionary Society of Lancaster Classis" was organized. Did space permit it, it might be interesting if we could give in detail accounts of many of the meetings of this Union Society. We can but briefly refer to some of the objects for which we gave our gifts, and to some of the ways we raised our funds. In September of the first year a box of dolls, cards, etc., was sent to the wife of one of our missionaries in Japan, to be used as Christmas gifts. In November of the same year it was decided to send a Christmas box to one of our home missionaries, and a fine box of clothing, valued at \$71.52, and twenty dollars in money was sent to Rev. P. M. Trexler, of Concord, N. C.; \$10.12 was also sent to Rev. Muehlhaupt, of Salem, Oregon.

The second year \$100.00 was paid to the Home Mission Board towards the salary of Rev. Sechler, Lena, Ill., and

also \$65.50 for church-building purposes to Rev. Wilson Stearly, Cleveland, Ohio. After this a stated sum was paid each year to the apportionment of the W. M. S. of Lancaster Classis; at first fifty dollars a year, later sixty, and for some years seventy-five dollars a year. For three years the sum of \$100.00 each year was given for the support of a Bible woman in Japan. Later a Church-building Fund was started, and the \$500.00 was finished in 1910. In all about \$3,500.00 was raised during these years. In the early years of the society it numbered about eighty members, but in the later years less than fifty, representing three congregations. Beside the financial aid given to others, the members themselves received both benefit and pleasure. The "Annual Tea," commencing in 1893—omitted for three years, then resumed and continued each year until 1910—was a very pleasant social event, besides greatly aiding the finances of the society. The society had but two Presidents in these twenty-two years, Mrs. W. A. Heitsch serving eight years, Mrs. E. V. Gerhart fourteen years. The encouragement given to the organization of the Classical Society and to other societies, the many papers read, the letters from missionaries, the public services at which helpful addresses were given, are now all pleasant memories. On October 11, 1910, the society held its final meeting. Many of our members having been called to the Heavenly Home, most of the active members being engaged in mission work in their own congregations, and in the work of the Classical Society, it was thought best to no longer continue the Union Society. We feel, however, that the inspiration given, and the influences started by this society will live on, and only our Master, whom we sought to serve, can measure the results.

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Knowing Christ is more than knowing. It is *living*. It is a new being, a supreme expansion of the personality which is more than its functionings. Knowing Christ means that deep within, suffusing the whole inner life, is His personality, not as a symbol only, but as a Divine Person and Power.

—ROBERT E. SPEER.

**Suggestive Helps.**

GERTRUDE M. COGAN.

WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY.

*Program. November.*

1. Scripture, Acts 5-12: 29.
2. Hymn and prayer.
3. Non-Christian Peoples Under the American Flag. (See article on this subject in Home Mission Department of this issue.)
4. Our Work Among Pacific Coast Japanese. (Use the letter of Rev. D. E. Tobias on page 11 of August OUTLOOK OF MISSIONS.)
5. Questions for discussions:
  1. In view of the fact that there are known to be 14 places of heathen worship in the United States, most of them Japanese, is there not need of home missionary work among the Japanese in this country?
  2. Since many of the Japanese on the Pacific Coast were under the influence of our missionaries in Japan before coming to the United States, should we not provide a church home on the Pacific Coast where they may be welcomed and shown that we are still interested in their salvation?
  3. How would it affect our foreign missionary influence if we failed to show the Christ spirit toward these people in our home land?
  4. Compare the Japanese character—intellect, personal habits, ambition, etc., with the Russian, Hungarian and Italian.
  5. Compare them as future citizens of the United States.
  6. Sentence prayers—  
That our government seek to give moral and spiritual uplift to the peoples of Alaska and our island possessions.  
For the conversion of all pagan Orientals in this country. The homeless Japanese boys in America. Our mission in California and Rev. J. Mori.
7. Distribute booklets, "Our Japanese Ward." Secretary of Literature write in advance for them. They are free. Address Home Mission Board, 308 Reformed Church Building, Philadelphia.
8. Hymn.
9. Mizpah Benediction.

**Something to Do.**

Prepare a home missionary map and present it to the Sunday School.

Procure a good sized map of the United States. Have the roll of Home Missions from back cover of August OUTLOOK OF MISSIONS, and as many plain white cards as there are missions. Print or write the name of a mission on each card. Then paste card of each mission over or at its location on the map. You will have 121 cards on the map. These are the missions under direct supervision of the Home Mission Board. For list of German missions write Rev. G. D. Elliker, 927 W avenue, La Crosse, Wis.

Add some colored cards containing facts. For instance: "In New York City every sixth man is a Jew."

"Seventy per cent. of Boston's population is foreign born or of foreign parentage."

"One hundred and fifty thousand Bohemians in Chicago, most of them infidels."

"Six thousand Japanese in San Francisco."

"Recent report says there are 3,000 Moslems in Chicago."

"Seventy-five thousand Japanese on Pacific Coast; 90,000 in the United States."

On each of seven yellow cards have "Dominated by Mormon influence." Paste on Utah, Wyoming, Idaho, Nevada, Montana, New Mexico and Arizona.

You will have an interesting map when you are through. Attract attention to your W. H. and F. M. S. by presenting map to the Sunday School, on Home Missionary Day if possible. See that it is hung in a position where all may see it and study it. Keep it there to remind and instruct all.

What the Church needs to-day, in order to evangelize the world speedily and adequately, is a real partnership of its many members, the business man with his means recognizing his responsibility for his part and being willing to give it, just as the man who goes abroad gives his life.

—CHARLES A. ROWLAND.

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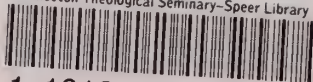
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